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The AMERICAN FRIEND

[NOVEMBER 24, 1949]



New Science Addition to King Hall, Guilford College

Reviewing Our Peace Testimony

Norman J. Whitney

Our Final Authority

Gerald W. Dillon

Grace As Unmerited Favor

Editorial

The Five Years Meeting Sessions, October 19-25, 1950, in Richmond, Indiana

The Devotional Life . . . A Page of Personal Helps

I REMEMBER

Looking unto Jesus, our leader and example

William W. Clark, Assistant Professor of Philosophy and Religion in Earlham College, is presenting the series of devotional meditations on this page.

I remember Jesus.

I remember the baby in a barn—so tiny, so like our children—no special protection for Him here on earth, only the safety of others' love . . .

* * * * *

I remember the grown man, standing on the hill of vision and temptation, looking down the easy highways. I remember how he turned, then, to the narrow, winding trail of devotion and love. I was there at the turn . . .

* * * * *

And there was the day-by-day helpfulness of the man. Who could forget how, in Him, those poor, broken bodies found healing and relief? How confused minds and wandering souls found release and a home built on rock. Do I not know? Oh, it is true that more and more influential people were disturbed by his fearless doing and saying; but others were discovering the free fellowship of God's love, and for that cause this man came. I remember Jesus, the servant of us all . . .

* * * * *

I remember Him in death. Yes, the death, the nails, the grave in the ground. I was there. O God! Forgive. Forgive them. Forgive me, too . . .

* * * * *

I call to Him, the living Savior, I beseech Him to speak my name as He did Mary's, in the garden. Master! Be my Counsellor, my Lord. Not because of my would-be goodness. Just for love, and for my need, and for the need of the few whom I can touch . . .

* * * * *

I walk with you now, my Contemporary, my Companion, in that simple faith and service which marks with fresh promise the path which leads away from this moment of memory and meditation.

MAKE ME WHOLE

O God, hear the doubt in my ready talk;
O God, see the stumble in my easy walk;
Know the need under smugness in my heart and soul:
Lift me up, and make me whole.

Too much are my passions turned to private ends;
Too often my thinking to ambition bends;
When I choose, it is self that wills without control:
Lift me up, and make me whole.

O God, unto You I give a life to cure;
Please heal me of sin and make my being pure;
Lead me out on the path of service to love's goal:
Lift me up, and make me whole!

For Meditation: Read Hebrews 11:32, 12:2, Psalm 51 and Romans 7:18-8:2.

"Create in me a clean heart, O God, and renew a right spirit within me."

"Who can save me from this doomed body? Thank God, it is done through Jesus Christ our Lord!"

Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions: and my sin is ever before me.

* * * * *

Behold, thou desires truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean: wash me and I shall be whiter than snow.

Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

Hide thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from thy presence; and take not thy holy spirit from me.

Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

From Psalm 51

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Editorial . . .

Aims and Purposes

How Firm the Purpose! This editorial written by Rufus M. Jones in the first issue of THE AMERICAN FRIEND, July 19, 1894, is as sound as the day on which it was written.

THE issue of the first number of a new Friends' periodical calls for a few words of introduction, though the purpose and scope of the paper have already been outlined with sufficient clearness in the last numbers of *The Friends' Review* and *Christian Worker*. It has long seemed to many thoughtful Friends that the Church would be better served by one paper than by two, and that a more valuable journal could be produced by a union of talent and interests. It has, however, appeared to others that the variety of opinion was too great and the diversity of thought too wide to permit of the formation of a single paper for the whole membership, but such a view would carry with it the conclusion that we are no longer a Society of Friends, but groups of people disorganized and drifting. THE AMERICAN FRIEND has grown out of the practical belief that Friends everywhere in the country have a relationship and a common meeting ground, that news from any part of our wide membership will be of interest in every other part, and that articles laden with spiritual thought will be good for all responsive souls, though in many minor details they may not see eye to eye.

We have always believed that the great majority of our members throughout America are loyal to the fundamental principles of Quakerism, that the truths which George Fox lived for and so many of his contemporaries died for, are still regarded as essential truths for the basis of Christian life and work. There has simply been a strong reaction against a traditional Quakerism, and as in every known reaction there has been difficulty in finding the proper limits. Our hope is in the truth—the truth as it is in Jesus Christ and making it a working force in the life and thought of this day and age.

It is eminently fitting that our religious papers should be marked by a high tone and a lofty purpose—not given to speculative questions and theories, but devoted to the extension of the Kingdom of God, to the annunciation of truth and spiritual thoughts, and to permeating its readers with a clear idea of the supreme worth of righteousness, integrity, "love of truth and all that makes a man." Whatever is to teach or have an educational power must be a little in advance of the common level. The minister who helps his hearers does not simply state truisms, but gives utterance to new and inspiring thought as the Holy Spirit communicates it to him. The religious journal that becomes a power for good must do more than reiterate constitutional beliefs and universally accepted views—it must be an educational power, a help to spiritual growth, marking a continual advance in thought. It must not be narrowly bound to expound

the traditions of a section, a party or a creed. Our Master's call is as clear and distinct today as twenty centuries ago—"Follow me." Our Christian life cannot be a sanctimonious standstill. It is a willing, loyal response to a living, victorious Christ, and it is the avowed aim of this journal to be a herald of vital truth, of living issues, and to seek and announce in calm faith and sincerity the permanent basis of salvation, life and growth.

R. M. J.

Write More Letters!

QUAKERS have continued through their history of three centuries the custom of writing letters, called "epistles." An epistle is generally directed from a Yearly Meeting, in annual session, to other Yearly Meetings. That volume of correspondence is so great that not many Yearly Meetings hear all of the epistles. Some of the American Yearly Meetings read all of the "foreign" epistles and summarize those from American groups.

There is one Yearly Meeting which keeps a Committee on Epistles alive and active during the year. This committee receives all communications, duplicates those which for one reason or another seem to be the most pertinent, and sends them to each of the local Meetings with the suggestion that they be read in a meeting for business or for worship. This method makes it possible for Friends who could not attend the Yearly Meeting sessions to feel the spiritual pulse of other Friends around the world.

The writing and reading of epistles, if taken seriously, can help to span the long, weary miles of space that separate Friends. THE AMERICAN FRIEND intends to print in these pages every "foreign" epistle that comes to hand. Friends may read them as individuals at home, but they may also serve their fellow members by taking them to Meeting for reading.

Besides the routine of epistle circulation which tradition has happily handed us, we should seek other ways of utilizing letter writing for the strengthening of one another. For instance, why should not one local Meeting write another Meeting directly? Some good fortune or misfortune of a Meeting, reported in a Friends' journal, could be the incentive for a letter of love and remembrance. One Monthly Meeting in business session has recently initiated this practice by writing to two other Meetings in different Yearly Meetings. One letter extended remembrance and sympathy upon the loss of a prominent member. The other letter sent felicitations upon the dedication of a new meetinghouse. Such letters escape formalism by having a specified purpose in mind.

We are not as alert to new ways of fellowship through the written word as we are to follow out the annual tradition of Yearly Meeting epistles. The tradition of writing letters suggests the concerns which prompted them in the early Christian church. It can yet be an important part in building the church. Write more letters!

Grace as Unmerited Favor—II

THE mind of man has moved through history on four general levels of moral thought.

The *first level* is that of the *jungle*, a sub-moral level, in which might is pitted against might. Vengeance is not only cruel but gluttonous — excessive. If an enemy destroys one eye, destroy both of his eyes in return, or even take his life. On this level "might makes right." Its symbols are the fangs and talons.

The *second level* is one of cold, calculating *justice*. It has the mood of legalism. It is higher and better than the jungle level, better than indiscriminate vengeance, for it asks an eye for an eye and a tooth for a tooth, *but no more!* It takes its pattern from the market place where value is reckoned against value, unit against unit. Its symbol is the scale—the accurate balance.

The *third level* might be depicted as that of *mercy*. The spirit of generosity enters, and the one offended refuses to collect his due. The "right" to collect is still there, but is not used. He is "merciful." A new virtue is added.

A *fourth level*—that of *grace*, which takes the offender and the offended to yet another concept beyond the careful measurements of merit, to a new spirit, may suggest a distinction from that of mercy. No longer are thoughts, deeds, and motives measured like vegetables in the market place, or like guilt and its equivalent in punishment as in the court room. God's ways are seen to be higher than the ways of men. The legalist is replaced by the Great Physician. The Redeemer appears.

On this level it is not assumed that men are all in

the same stage of enlightenment, that every deed, no matter by whom committed, and no matter what the circumstance, is to be weighted simply like a unit of evil against an equal unit of punishment. "Guilt-and-Punishment" yields to "Cause-and-Remedy." Love comes into its own with a penetrating understanding. The worldly-wise logic which asserts that no man should ever suffer for the sins of another is refuted. The great physician comes healing, and as the great redeemer he gives his life for the sins of the world. Love breaks through to the very roots and *sources* of sin. The grace of God *oe'r* reaches our merits. The mystery of redemption overflows all human schemes and drowns our foolish chatter about giving offenders "what they deserve," as though that would end the problem. On this high level, "right makes might." Its symbol is the cross.

The end is not to punish but to cure, not to condemn but to save. It is a new role, not that of the detached judge, but that of one who in sympathy identifies himself with the lowliest offender.

O Love divine that stooped to share
Our sharpest pang, our bitt'rest tear,
On thee we cast each earth born care;
We smile at pain while thou art near.

The choice is left with man. He may spurn the grace of God. He may continue to sow the seeds of evil and reap the harvest, but God's grace is as near as man's "Yes." The old cycle can be broken. Law can never do that, but there is something that can. It is grace—amazing grace—understanding, loving, and healing. "There is one, even Christ Jesus, who can speak to our condition."
E. T. E.

Reviewing Our Peace Testimony

By Norman J. Whitney

THE Light "had led the first Friends out from the world into a definite body of testimonies which had been the natural expression in life of the great indwelling experience which they enjoyed, and from the first years fellowship had meant this common witness to a common body of truth."*

There is a sense in which we should all agree, of course, that the Quaker Peace Testimony needs no rethinking, for: "*The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil, and again to move us unto it.*" We have a testimony against all war which, as our English Friend H. G. Wood has wisely written, "is no isolated outwork of our position; it forms part of our citadel." Or, in the words of William Littleboy, "That testimony is not an accident, it is no mere ex-crescence . . . It is a vital application of the principle on which it was

In view of recent history is there a need to review the essential meaning of the peace testimony of Friends? For a few issues of THE AMERICAN FRIEND some Friends, leaders in peace work, will present their reactions.

founded. To forego it would be to strike a fatal blow at the very existence of the Society of Friends." The only "rethinking" that is needed at this point is a renewed understanding of and renewed emphasis on the centrality of the peace testimony to the whole principle on which the Society is founded.

But there are two points at which I should suggest some reconsideration. The first is on the positive value of the negative in life. We have made something of a fetish of words like *positive* and *constructive* and we often appear to hide behind them when we would avoid the stern face of duty.

I was delighted last summer at New

York Yearly Meeting to hear Henry Cadbury extol the virtues of the negative character of a long list of Quaker testimonies.

I am reminded that the atom itself is composed equally of negative electric charges (electrons) and positive electric charges (protons) and that electricity itself is the result of *electronic* action. So it is in the spiritual realm. The current of moral power flows between poles, and the positive is as dependent on the negative as the negative is on the positive. At the risk of dating myself irrevocably, I recall a story in one of the "readers" of my school days. It goes back to the time when a reading lesson was not only an exercise in phonetics and pronunciation but also a lesson in moral behavior. I do not remember the details of the simple narrative but the title is clear, "Learn to Say No!" and the virtue of no-saying was made obvious in a number of practical situations. I

*Braithwaite, *Second Period of Quakerism*, p. 249.

regret that war was not one of them! As a matter of fact, there are times in human experience when the most creative act of which any man is capable is the act of saying *no*. When a young man of draft age examines his own inner sense of Truth, tests it by the experience of the heroes of the Faith who have gone before, matches it against the witness of the highest and the best by which he is surrounded, and speaks a resounding *no* to military conscription or military service, that man sets in motion a chain reaction of positive spiritual energy which will not be denied and whose end no man can see. Indeed, it is doubtful if anyone can become a positive peacemaker who has not first become a positive objector. Ours is a testimony *against* all war.

The second point at which I feel the need of new or further consideration is in the applications of the positive principle of love to the needs of the present hour. These can be summarized conveniently under four headings:

1. *Social*. We shall have to put out of our own lives, and out of the lives of the schools, Meetings, churches and other institutions which we support, all thought of discrimination on the Nazi theory of racial superiority; our present practice of segregation must go. Our Quaker claim that there is that of God in every man. Our American professions of democracy, have a hollow ring and mock us in the eyes of the world until we make the brotherhood of all men visible in our own experience.

2. *Political*. The present international anarchy of sovereign states must be replaced by some form of world organization under law, that derives its just powers from the consent of the governed. We must study earnestly to know the needs and to discover the possibilities that lie before us. We must bend our energies and exert our influence toward "the Parliament of man, the Federation of the world."

And simultaneously with this must go our insistent demand for disarmament: as an act to break through the vicious circle of mutual fear and suspicion that now enslaves us; as a relief from the crushing burden of taxation that devours the people; and as a necessary corollary to world order. Both our constitutional history and our national experience should have convinced us that coercion of states is a denial of union.

3. *Economic*. The world can no longer exist half stuffed and half starved. I mean this paraphrase of Lincoln's words to apply not merely to the physical but also to the spiritual life of man. Therefore, we must seek and support ways of ordering our economic pro-

cesses that will make the resources of the planet available to all peoples on equitable terms; that will distribute the goods we all together are able to produce in terms of the necessities of all. We must develop concern for the very present, but only dimly realized, dilemma of food and population. We must correct the imbalance between mass industry and the family farm, not merely for economic reasons but in order that the values of community living may be restored and a social environment that will encourage rather than stifle the cultural and spiritual life of responsible individuals be created.

4. *Psychological*. We must refuse to yield to the mass hysterias and fears produced by the mass propagandas of our times. We, at least, must learn to think independently of the commentators and critically of the "news" with which our minds are bombarded. This will be extremely difficult in a day when the major influences of school and church, radio, screen, press, and platform are almost slavishly devoted to following a "party line," when the gross evil of establishing guilt by association and suspicion is common practice, and the democratic processes of free and open discussion are abandoned through fear of contamination. But the effort must be made consciously and continuously by each of us.

These are illustrations of the direction and areas in which we need to apply our principles. None of us will be able to devote himself to all these things equally; each of us must be intelligently interested and concerned for all.

To do any of them we must begin with ourselves. As individuals and as Meetings we should give a far higher priority to creative worship. In Tom Kelly's beautiful words we should seek the Silence which is the source of sound, the Voice of the Eternal, and so, within the tumult and the shouting of our days, live from the Divine Center which gives life power, peace, serenity, confidence and freedom. We should know that the Voice is more real than the clamor which seeks to drown it. If the Society of Friends has anything to say, it lies in this region primarily.

"Life from the Center is a life of unhurried peace and power. It is simple. It is serene. It is amazing. It is triumphant. It is radiant. It takes no time, but it occupies all our time. And it makes our life programs new and overcoming. We need not get frantic. He is at the helm. And when our little day is done we lie down quietly in peace, for all is well."†

†Kelly, *A Testament of Devotion*, p. 124.

DON'T WORSHIP THE GOD OF TREND

REVITALIZE THE RURAL MEETING

Horace Greeley once said, after the Civil War ended, "The way to resume specie payment is to resume it." Likewise, the way to help young people settle on the land is to help them settle.

Many persons concerned for the rural church have been talking for several years about its decreasing influence and strength. This dilemma is not limited to Friends alone. Surveys have been made, and many explanations have been forthcoming about how it "got that way." It has been pointed out that young people have been drained off the land and encouraged to enter some city profession, ostensibly to enjoy an "easier" life with more ready cash, to avoid "hard" work. Colleges have not been blameless in depleting rural leadership; too often they have failed to point out the joy of service as against acquiring material advantages, and the necessity of settling in a Friends' community where they can return some of the benefits they have derived from the same or similar environment.

The disadvantages of farm life have been shown as contributing causes—long hours, bad roads and poor transportation, lack of "modern" facilities, little recreation, inferior medical and educational facilities. The great god, "TREND," has been pictured by some individuals and agencies as a deity whose worship cannot be denied.

Others have recognized that the trend toward the city need not be bowed to but rather combatted with vigor and thoughtful action. Notable among these seers are members of the Church of the Brethren living near Goshen, Indiana. For the past several years they have been "doing something" about their problem.

A Land Committee, appointed by the church, helps a young family find a farm, then signs the note as interested individuals, lending a hand in various subsequent emergencies. By this means well-trained young people with a concern for the rural church are established where the church can use them. Despite long discussions, nothing much has been done in a practical way actually to help young people settle on the land, except by the Church of the Brethren, the Mennonites, Moravians, and one or two Presbyterian groups.

The high cost of living has extended to the farm, so that young couples who want very much to make farming their way of life have been prevented by the great expense of buying land, securing tools, and furnishing the house.

Many of these young men have been further hampered by being the victims of World War II, serving without pay in Civilian Public Service camps or in prison for as much as three to four years, and amassing no savings to finance a move to the country. Scores of them have had to return to college after the war intermission, and this has postponed still further any realization of their ambition to enter rural living.

The Rural Life Committee of Indiana Yearly Meeting, realizing that something more must be done than merely inspiring young folk to enter farming, decided to do something to make it an actuality. At a Rural Life luncheon in Richmond, Indiana, a collection was taken to start a fund to help finance young couples who want to settle on the land.

The luncheon was really a cooperative carry-in affair, but some people coming from a distance could not easily bring their own baskets of food and so purchased dollar tickets to finance the buying of additional food to round out the contributions brought by people living near-by. It was announced in advance that all money received over and above the cost of purchasing food for the luncheon would be used to start a new fund for settling young people on the land. Eighteen dollars were collected, with less than four being used for purchasing food. At the conclusion of the meal, a collection was taken to swell this fund and those people who had already contributed food for the luncheon gave money donations in addition. Soon after Yearly Meeting ended, a savings account was opened in the name of the Rural Life Committee, with \$33.19 to its credit.

This is a very small beginning, to be sure, but we hope that this will inspire the cooperation of all who did not get to attend the Rural Life luncheon and start the original nest egg. Contributions in any amount will be gratefully accepted and will be added to the growing fund.

Well-trained youth will be sought who are not only potential farmers, but who also have a concern for the church and the community.

The rapidity with which we rebuild rural Friends Meetings depends in large part upon the speed with which concerned persons get behind this project in both personal and financial ways. Will you join with us? Send your gift today to

CAROLINE E. COX, *Secretary*
Rural Life Committee
Indiana Yearly Meeting

KANSAS YEARLY MEETING SESSIONS

Kansas Yearly Meeting of Friends made up of representatives from eighteen Quarterly Meetings in Kansas, Oklahoma, Missouri, Texas, and Colorado, met in Wichita, Kansas, for the 78th annual assembly, October 11-16.

Visiting Friends were numerous and contributed to the ministry of the Yearly Meeting sessions. Among those present were Andrew W. Stuart, pastor of Linville, Iowa; Wayne Hargrave and wife, pastors of Scranton, Iowa; Hannah Worthington of Colorado Springs, a missionary among the Navajo Indians; Wilbur Brandenburg, Bear Creek Quarterly Meeting, Iowa Yearly Meeting; Kenneth Eichenberger, superintendent of Iowa Yearly Meeting; Lela E. Gordon, pastor of Oskaloosa, Iowa; Errol T. Elliott, executive secretary of the Five Years Meeting, George Thomas, missionary on furlough from Kivimba, Belgian Congo, in Africa; Paul Todd, a minister and evangelist from Fairmount, Indiana; Hazel Lowe of Salem, Oregon; and Jane Wollam, Pasadena, California, who with her husband, Arthur, had served as pastors of University Meeting.

Dr. Harold Kuhn of Asbury Theological Seminary, Wilmore, Kentucky, was guest speaker. He spoke twice daily at the eleven o'clock hour and again in the evening evangelistic service. His wife, Anna, who accompanied him also spoke on two different occasions. She spoke to the Women's Missionary Union on Thursday afternoon. On Sunday afternoon, Anna and Harold Kuhn recounted the experiences of their preaching missions in Central Europe during the past three summers.

The Evangelistic and Church Extension Board reports that four new Meetings have been started during the past year: Denison, Texas; Gorhan, Pratt, and Springdale, Kansas. During the sessions, the Yearly Meeting gave public recognition to five young men who have been recorded during the past year. They are Clarence Lanier, Carthage, Missouri; Allen Bowman, Alva, Oklahoma; Robert Hutson, Denison, Texas; Francis Ross, Beaver, Kansas; and Wayne Newlin, Wichita.

Upon the resignation of Frank L. Davies as general superintendent, the Board recommended the appointment of Merle A. Roe. Merle A. Roe has been pastor of Haviland Meeting. It is of interest to note that Frank L. Davies continues his Christian service by accepting the call to the Haviland pastorate.

REPORT OF MISSION BOARD

The annual missionary service Friday evening was under the direction of the Yearly Meeting Mission Board, with

Edgar Roberts presiding. The Yearly Meeting approved the appointment of James and Doris Morris as missionaries to the Urundi field, and also gave the board permission to sponsor Ruth Holland as missionary nurse to the lepers of Urundi. Ruth Holland's support is guaranteed by the Belgian Government in her work at the leper colony where Dr. Floyd Muck will be in charge. This is a cooperative effort which the Belgian Government has asked five Protestant churches to supervise.

George Thomas, missionary on furlough from Urundi, presented the needs of that mission field. Epistles were received and read from a number of Yearly Meetings, both in America and in foreign countries, all of which were edifying and gave a spirit of kinship with Friends throughout the world.

Coming from a recommendation of the Yearly Meeting Peace and Service Committee for a united project, the Meeting set up a "Committee on Sufferings." The immediate purpose is to bring a displaced family to Fowler, Kansas.

FRIENDS UNIVERSITY REPORTS

The student body from Friends University attended the Yearly Meeting session to hear the annual report of the college. The session was conducted as a regular college chapel with Professor Charles Ball, college pastor, conducting the devotional period.

Dean Wendell Hadley introduced the college faculty. He then introduced eight foreign students on the Friends campus this year.

Sylvester Chance, president of the Board of Directors, gave the report of the Board. The operating budget now runs over \$300,000 per year. There is a total of 546 students enrolled, besides forty-three extension enrollments.

The president of the board stated that \$80,000 has been raised for the new cafeteria building, now under construction, and that \$75,000 is still needed.

A very impressive message was given by Frank Davies on the theme, "I Sat Where They Sat," putting himself in the place of the Board of Directors. Then he tried to put himself in the place of the faculty, students, the administrator, parents, and last in the position of the Church of Jesus Christ.

One new department of instruction—agriculture—was added the past year, making a total of twenty-one departments offering instruction.

At the eleven o'clock hour, Dr. Harold Kuhn brought the message to the student body and faculty, who were all together with the Yearly Meeting. He based his message on I Peter 1:3, entitled "The Christian's Forward Look."

PAULINE E. CASADO

Our Final Authority

By Gerald W. Dillon

Gerald Dillon is pastor of the Friends Meeting at New Sharon, Iowa. He attended and contributed to the Young Friends Conference at Oskaloosa.

THE All Young Friends Conference presented to many a picture of confused beliefs and bewildering uncertainties. It was true that out of this cross-section of the next generation of Friends there arose many conflicting ideas. The very frank and earnest discussion of some fundamental religious problems, however, fostered a new hope in the hearts of many for the future of Friends.

Of the various subjects discussed, the one on authority appealed to some people as the most important. They frankly recognized that it is in this area that the differences and divisions of Friends must, in large degree, be settled. What man accepts as a final voice in matters of belief and moral practice is indeed basic, not only to the unity of Quakerdom, but also finally to the whole of Christendom.

AN ATTEMPTED SYNTHESIS

There are two possible approaches to this subject, both of which had worthy representatives at the Conference. The first is the attempt to synthesize, or combine all points of view on the subject of authority. The Bible, the Church, the Holy Spirit, religious experience, tradition, the Inner Light, and conscience are all considered of value to each other and constitute together a final voice.

This bears the mark of a religious attempt to be broad-minded, while at the same time by-passing the real problem of a final authority. It is obvious that one cannot put together that which does not go together, and that is precisely the trouble with the attempted synthesis. The process goes well until the teaching of the church conflicts with the Bible, or the inner light conflicts with tradition, or possibly my experience differs from yours. Then, the problem of a final authority remains, and the synthesis breaks down.

One cannot help wondering if such an attempt does not grow out of the despair and discouragement of finding a final authority in the midst of many claims. The easy way out of the problem seems to be a synthesis, and therefore without thoroughly thinking through the situation one evades the real problem for the time being. It would be far better to face the whole difficulty realistically and by diligent

study find the only consistent claim to final authority.

THE ANALYTIC APPROACH

A more sober and fruitful approach is a very careful analysis of the different claims to authority. After a thorough examination of each one, most of them may be readily eliminated as inadequate, and the one final authority will be surely recognized. While it is impossible in this short article to analyze any one of the claims, it may be profitable to point out the general direction and conclusion such an analysis should take.

The primary necessity of an adequate religious authority is that it be wholly objective. That is, it must be something outside of any essential relationship to man, and have objective status in and of itself. The reason for this is the desire and necessity of avoiding the relativism of those purely subjective forms of religious authority. Make the seat of authority in man's reason, religious experience, or any other form of a subjective process, and relativism is the ultimate and logical result. Again let it be said that if the church is to escape the endless drifting in confusion and bewilderment, and be a source of strength and help to the world, she must avoid the pitfalls of relativism both in her beliefs and moral standards.

Some one may wonder if such thinking does not undercut the authority of the Holy Spirit in the individual's life. It must be remembered that such "leadings" and "promptings" of the Holy Spirit are purely subjective. As such, the possibility of personal influence affecting the content of these leadings is so large, one must be exceedingly careful that what one believes to be of the Spirit is not one's own subconscious desires or prejudice. The problem of knowing, apart from some objective authority as to just what is of the Spirit and what is of the individual, is indeed difficult to decide.

It also needs to be noted that even after an individual has been "moved" or "led" by a spirit, he has the problem of knowing whether the spirit was of God or some evil spirit. It was in the light of such a human quandary that the Apostle John wrote, "Beloved, believe not every spirit but try the spirits whether they be of God," and then immediately gave us a doctrinal test by which he could try the spirit (I John 4:1). Of course, a doctrinal test is not the only one, but it is an important one.

The only possible conclusion is that God has never ordained the Holy Spirit to be a final authority for the Church.

But the Holy Spirit does have an important office of guiding, instructing, and illuminating the individual in personal matters. In one sense then, He may be considered as the subjective authority to the individual. Such private "leadings," however, are not to be considered binding upon the church as a body unless every individual be similarly led, and they are always to be in thorough accord with that body of God-given truth, or be rejected as false.

The problem of authority finally resolves itself to one of two claims: the church or the Bible. The first of these can hardly be trusted unless one is willing to accept the Roman Catholic position on the doctrine of the church. Even then, the numerous contradictions, both in doctrinal decrees and ethical practices, would continually bother the sober-minded thinker. Many other factors make it impossible to trust a human organization with the final word in such important matters.

One is ultimately drawn to the conclusion that only a final revelation from God can be the answer. Such a revelation, while necessarily made to man, must be above and outside man, and evidenced as God's word by objective and supernatural testimony. Such was the case with all of the Biblical revelation. The plagues of Egypt, the supernatural display at Sinai, the fulfillment of prophetic utterances, the numerous miracles accomplished by Jesus and the Apostles and, above all, the fact of the resurrection of our Lord were and are God's signs and evidences that such messages as His messengers bore were in truth the Word of God.

Only the Bible, the inspired record of this revelation, bears the necessary marks of a final authority. It alone is objective, consistent, holy, and bearing the seal of God's own direct witness to its truth by the subjective enlightenment of the Holy Spirit to the individual.

Finally, I can only quote from the *Declaration of Faith*, issued by the Richmond Conference in 1887 that, "it has ever been, and still is, the belief of the Society of Friends that the Holy Scriptures of the Old and New Testaments were given by inspiration of God; that, therefore, there can be no appeal from them to any other authority whatsoever; that they are able to make wise unto salvation, through faith which is in Jesus Christ." Such authority is made subjectively real to the individual by the Holy Spirit and thus the authority of the Bible becomes vitally alive and real, practical and final.

THE HIGH COST OF DYING

By RUFUS B. KING

I have before me the little book, *How to Avoid Financial Tangles*, published by the American Institute for Economic Research. This is the twentieth edition and is up-to-date with a 1948 copyright. The chapter on life insurance categorically assumes that each policy holder in planning his insurance program should provide \$4000 for "death expenses"! This is referred to as an immediate need to adequately care for the expense of dying and has no reference to taking care of the living subjects.

A new undertaking establishment has come to our community. A beautiful and expensive home has been built on main street with elaborate landscaping. A Cadillac hearse and an ambulance of similar make stand in front of the home which is spotlighted with 24-hour service. Continuous, expensive advertising in the daily press to compete for services supplied by older and less elaborately equipped firms is a part of its costly promotion. This must be paid for as a part of the service to the dead.

The minister with a sensitive conscience must flinch many times as he observes the luxuriant pageant of burials over which he officiates. Many times the survivors mortgage themselves for this show. This the minister must hold heavy on his heart in the face of the great living needs with which the church is concerned.

In contrast to this I recall a burial in Puerto Rico during the war when a Civilian Public Service camper was killed. No embalming or undertaking service was available, but a coffin was secured at the nearest village, fifteen miles away. Everyone cooperated to meet the need of the hour. A lovely memorial service was held. Adorned with banks of native flowers brought in by residents of the valley and co-

campers, there was evidence of genuine sympathy. The burial was in a lot in the village cemetery. Selective Service had advised that they would care for as much as fifty dollars of the expense. At the very most a "cost of dying" tabulation was made at only twenty-two dollars and fifty cents. This was billed to Selective Service on the proper blanks and in the proper procedure. The papers were returned subsequently from Washington for correction, suggesting that there must be some mistake in figures!

A recent chapel speaker holding up the profession of the Christian ministry pointed out how pastors frequently have to put up with the old jalopy because of low salary. They seem to get along all right, except for the embarrassment during funeral processions when they have to line up behind the new Cadillac hearse!

There is some evidence of rebellion against these exorbitant costs, but most people feel helpless in the situation and so they are. The pressure for socialized medicine is an expression of this revolt. Some groups have organized cooperative burial associations and have greatly eased this problem.

Three of the recent funerals in the local church advised sympathizers not to send flowers but rather to contribute the equivalent to some good cause. One suggested a fund to improve a Sunday School room for the little lad who had been killed by an auto; and another suggested relief for China.

JOY COTTAGE

Clara Howland, returned missionary from Guatemala, occupies "Joy Cottage," built by the women's Society of California Yearly Meeting. This is one of a number of cottages anticipated for "Quaker Haven," a plot of land with a future designed by California Yearly Meeting for returned Friends' workers.

The "high cost of dying" needs to be reviewed by standards of Christian ethics. Christian ministers would do well to alert themselves on this matter. At the present trend of things, it is increasingly evident that the time is approaching when the common man cannot afford to die. It may come to the point where we shall have to "let the dead bury their dead."

YOUR CHRISTMAS GIFT!

Give for Service

Friends as you plan Christmas programs plan also for Christmas giving. For several years most of our Meetings have received a Christmas offering over and above their regular giving and forwarded it to the United Services through the Five Years Meeting.

What does this "United Budget" mean? It means living, vital work that is being done through Missions, Christian Education, Temperance, Peace and many other important services. It is the way by which we work together to make a united effect in the work of the Kingdom of Christ. It is not just a "budget," it is service—United Services—through people and for people.

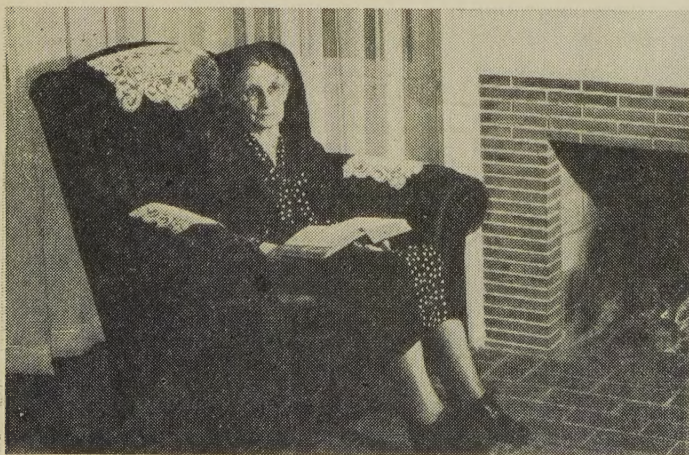
The world today looks to Quakers as never before for a steady, generous service to the uttermost parts of the earth.

Christmas was God's great gift to men—to each of us. Christmas can be the occasion when we in turn give in the name of Christ to those for whom he came. Gifts may be forwarded as usual to the Five Years Meeting or Friends, United Services, Richmond, Indiana.

POETRY CONTRIBUTORS

MARION M. CRONISTER, Box 319, Earlham College, Richmond, Indiana.

E. MERRILL ROOT, 120 S.W. 8th Street, Richmond, Indiana.



PRESIDENT OF WILLIAM PENN COLLEGE DIES

Forrester C. Stanley, President of William Penn College, died at his home in Oskaloosa, Iowa, November 5, following a heart attack. He was born near Ackworth, Iowa, November 26, 1881. His educational training was in Simpson College, the University of Wisconsin, and the University of Berlin by which he received his training in Chemistry, the field to which he devoted his major service.

On July 27, 1915, he was married to Ada C. Whitney, who survives him. Their four children also surviving are: Isabel Ferguson, Des Moines, Iowa; Kathryn Stroud, Norfolk, Virginia; Margaret Tesdell, Palestine; Barbara Pittenger, Newington, Connecticut.

Throughout his life he was a loyal and working member of the church and given also to civic enterprises such as the Lyceum Course, which he helped to bring to Oskaloosa. He also served as state senator from Mahaska County, Iowa, from 1924-1932.

In a recent trip around the world he visited Friends Service work where he met with his two daughters, then working with the American Friends Service Committee in China and India respectively.

His hand has been a steadying influence in the reconstructive work at William Penn College, where he served many years as a professor before assuming the presidency.

The funeral services were held at the Friends meetinghouse in Oskaloosa, November 8, with Lela E. Gordon in charge, assisted by Kenneth Eichenberger, Wendell G. Farr, and Errol T. Elliott.

Have You Read?..

Column by James R. Furbay

In *Margaret Fell—Mother of Quakerism*, by Isabel Ross, we have a fresh view into the life of early Friends. The wife of Judge Fell had not only given shelter and hospitality to George Fox and other itinerant preachers, but she had been a capable champion of the Quaker cause. And when, after the death of Judge Fell, she became the wife of George Fox, she brought a great support to him as companion and counselor.

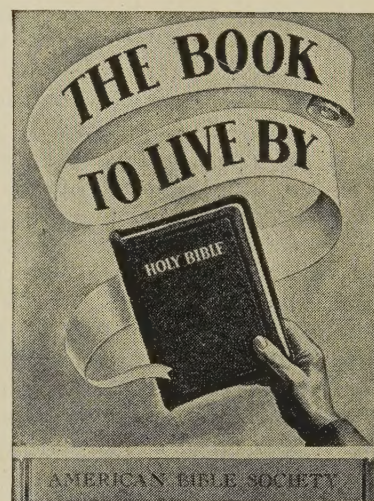
She preached, and organized the women's work; she wrote the first important Quaker testimony against war; and she was the first to show a kindly interest in the Jews. There is no doubt but that she gave a balancing influence to George Fox and other early Friends' leaders. It is an excellent book to read and to give to others. (Price, \$6.00).

Those who have read with interest the books by E. Stanley Jones will welcome the new devotional manual, *The Way to Power and Poise* (\$1.25). The author is convinced and radiates an assurance that there is a Christian answer to the tensions, worry, and frustrations in our modern life, and he offers thought guides which can be used as daily spiritual affirmation and inspiration.

The United States and the Soviet Union—Some Quaker Proposals for Peace, a report prepared by the American Friends Service Committee, is now available from Oxford University Press at one dollar. When this document was released to our Governmental leader

and to other leading citizens, it created a considerable stir in the country. The proposals are certain to stimulate careful thought and discussion. This, along with the other two books mentioned, are available at the Friends Book and Supply House. It would be well to get your copy before the printing is exhausted.

A new film strip, *The Unwanted*, is particularly useful for special church programs during the Holiday season and for the "One Great Hour of Sharing" campaign which will be conducted in Protestant churches throughout the United States. It depicts the plight of refugees. This seventy-frame, thirty-five millimeter film strip with a fifteen minute script may be purchased for \$1. Address your orders to Audio-Visual Department, Church World Service, 214 East 21st Street, New York 10, New York.



WHERE DREAMS GO DRIFTING BY

I know a place where dreams go drifting by . . .
There, in a holy silence, you and I
Watch sycamores' vague smoke-gray shadows quiver
Within the current of the singing river
Whose waters seem a flow of fallen sky.

In that calm river see the calm leaf fall
To float in miniature processional—
A dainty pinnacle with red silken sail.

In the October woods the trees are pale.
Far in the woods we hear a squirrel chatter;
Near in the woods we hear the fitful patter
Of running leaves that never leave the tree.
Ever the singing water seeks the sea;
Ever the singing water holds the sun.
Like light and water, you and I are one:
Lost in that vocal silence, you and I—
Lost in the place where dreams go drifting by!

E. MERRILL ROOT

TRUST

I saw a gorgeous maple tree today:
A burst of leaves, bright scarlet touched with green;
And from a sheltered inner bough came sheen
Of leaves reflecting a white-hot golden ray;
While on the spreading roots' wide-circling way
Was dropped a cover, tan and brown serene.
The steel-gray trunk stood staunch and strong in mein
To wave all branches high in blazing sway.

What trust to flaunt to this discouraged world!
What faith in Power, Love, and Life supreme!
What bravery to fling this living flame
In one ecstatic splendor all unfurled
To show that life is good, and, though it seem
As death, it will return again, the same!

MARION M. CRONISTER

The Sunday School Lesson

Prepared by RUSSELL E. REES

For December 11—Jeremiah Teaches
Personal Religion

Jeremiah 8: 4-6; 31: 29-34

In order fully to appreciate the central insight of Jeremiah, as announced in chapter 31, one needs to follow the great prophet's thought in arriving at this point. Hebrew religion is best understood in terms of a covenant, for it was a primary principle that Jehovah had dealt with people by means of covenants. He made a covenant with Abraham that He would be the God of the Hebrews, and they would be his people. Still later, the covenant was renewed with Moses, a covenant given visible form in the Law, or the Commandments. Now a covenant carries the implication of a two-party agreement, and the relationship is no longer binding when either of the parties breaks the provisions.

Jeremiah, in common with other prophets, made his first effort that of reform of the nation, calling them back to the law. The reestablishment of temple worship, the loyalty to the religious traditions, and the attempt at social reform based upon the Torah, were primary concerns of Jeremiah in his earliest writings. But when the reformation under Josiah failed, and the nation continued in its evil ways, the prophet turned to his new insight and put all religion under eternal obligation to him.

He was perhaps the first to see that it was not now a fresh edition of the Mosaic Covenant which was needed, but a new conception of God's dealing with men, not by external laws but by an inward experience. This has been summarized as follows:

First, life is to be governed not by fixed external regulations, but by the continual control of heart and conscience by the Divine Spirit.

Second, obedience is rendered to the Divine Will not from external compulsion, but because man's inmost nature is possessed by entire loyalty to God.

In other words, Jeremiah saw that the hearts of the people had to be changed before they could enter into the blessings of the restored community.

This message, emphasized by Augustine when he said, "It is the inward master that teacheth," and by Luther, "No man can rightly understand God or the word of God unless he immedi-

ately receives it from the Holy Spirit," was no where put into more effective practice than in the life of George Fox and his followers. What Jeremiah put into the future tense, Fox claimed in the present tense. The seed of God was put into every man. The new relationship in which God would put his spirit in man's inward parts, according to Fox, was a present reality.

Jeremiah saw the individual, not only as part of a nation, or a family or a race, but as a person, in whom God had put a spirit with all the possibilities of spiritual development and growth. Seeing this, he was delivered from any narrow theology which gave special preference to Hebrews. It is a primary need of us all to come to this understanding of God's dealings with men. We are not "saved" because we are American, white, Protestants. God deals with each man inwardly, and without that inward dealing we do not know his mercy or his redemption.

Questions:

1. Have some one prepare to distinguish between "my law in their inward parts," "the seed of God in men," "conscience," "the Inward Light."

2. How do you interpret verse 34? Will there come a time when religious teaching will be unnecessary?

For December 18—God Available To All Men

Jeremiah 29: 1, 4-14; 31: 3

Halford Luccock has a sermon on "Elsewhere People," in which he says there are too many people who imagine that they could be good people if their lot was only different. If their environment was only changed, if their neighbors were all good people, if ideal social relations were only set up, then they would be able to live "by the golden rule." The fallacy is that those who wait for that ideal society before they live the good life will never live that way.

The exiles in Babylon were tempted to this "elsewhere" religion—if they could only get back to Jerusalem. To them Jeremiah wrote, "Be God's people wherever you are." Your relationships with God are not dependent upon soil or climate, or upon social and political conditions.

One of the greatest, if not the very greatest lesson learned by Israel in their exile experience, was the universal nature of God's care. When the temple was not available they learned that men could still worship and be true to His standards without the temple, the priestly system, the sacrificial ritual. God is greater than our systems and ceremonies. The church is not a building or a hierarchy or an environment. The church is a fellowship of persons with utter loyalty to the will of God, and if the external things are absent the fellowship may still be vigorous and strong.

The persistence of dependence upon externals is only evidence of the frailty of men. We attach too much importance to the outward aspects of religion, just as Israel did. That is not to say that all outward aspects are altogether wrong, but only to insist that they are not the essentials. If it is true that Mark Hopkins on one end of a log and a student on the other is a university, as some one has said, it is also true that God and one man, devout and earnest in his search, is a church. A thousand men with beautiful paraphernalia, but lacking the presence and sanctifying power of God, do not constitute a church.

It is very important for us to see things in their right order. We talk about establishing a perfect social order so that men may live in the Kingdom of God when, as a matter of fact, the order is just the reverse. Men must live in the Kingdom of God in order to create right human relations. The hope of making an ideal world does not depend first upon getting back (or on) to some "Jerusalem." It depends upon our willingness to "pray for the peace of Babylon," and to begin by being faithful and true in our present situation. If the exiles cannot be sincere followers of Jehovah in Babylon, there is little promise that they will be sincere followers of Him in Jerusalem, or in the temple. So we are still indebted to Jeremiah for his terribly penetrating message to Israel in exile, "Begin where you are, work for the welfare of your present environment, and be God's men in an evil world, so that if the better world comes, you will not be strangers to it."

Questions:

1. Why is Jeremiah's message often distasteful to us? Is it because of its personal demands upon our characters?

2. What do you think is the implication of this lesson to us today? Does it give a hint as to where we often fail in accomplishing what we want in terms of a better society?

Friendly Life — Far and Near

Denver, Colorado, Friends are building a new parsonage that will be ready in a few weeks for the first occupants, Lloyd and Doris Hinshaw and family.

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Friends University is making rapid progress in the construction of their home arts building. It will also house the cafeteria. Fred Hoyt is in general charge of the work.

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Ray Ashworth, a graduate of Friends University at Wichita, Kansas, is head of the police administration for the military government in Berlin. He has a long and progressive record in police work.

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Thomas Fesmire of Westfield, Indiana, Friends Meeting has printed a small booklet of excerpts from the writings of Stephen Grellet. He has a few for free distribution to persons who will write to him for them.

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Quaker Lake is the name of the new Yearly Meeting Conference camp ground near High Point, North Carolina. Friends of the Yearly Meeting are raising the money necessary to complete payment for it. They are nearing their goal.

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Theodore and Isabel Hartsuck Peters, directors of the College Settlement in Philadelphia, Pennsylvania, were visitors at Nebraska Central College, recently and spoke at the chapel exercises. Theodore L. Peters was a member of the faculty, 1926-28.

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Hiram H. Hilty, assistant professor of Spanish at Guilford College, has been made regional director of C.R.O.P. (Church Rural Overseas Program) for Guilford, Randolph, Caswell, Rockingham, Alamance, and Orange Counties of North Carolina.

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Leonard S. Kenworthy, formerly of Indiana and an alumnus of Earlham College, is now a professor in the Department of Education at Brooklyn College, New York. He has had several years of service with educational work in U.N.E.S.C.O.

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Geraldine H. Moorman has accepted the call of the First Friends Meeting, Indianapolis, to be assistant minister. She started her work November 1. Jack Tilton, a young Friend and member of the Meeting, has also been appointed as assistant with leadership of Young

People's work as his responsibility. Herbert Huffman is minister.

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William Huntington, for over two years joint commissioner for Friends, with Steve Carey in Paris, attended and spoke to a conference on Russian-American relations at Plainfield, Indiana. The conference was arranged under the leadership of Percy M. Thomas.

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The United Press presented five college football teams with unbeaten and untied records for this season. They are Notre Dame, Army, Oklahoma and Friends University! But the season was not quite over for Friends University at the time of the report.

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Albert L. Copeland recently drove to Mt. Vernon, New York, to visit with his son, Joseph Copeland, and family. He preached in the Congregational-Christian church, while a minister of that communion spoke to Fairfield, Indiana, Friends Meeting, where Albert Copeland serves as minister.

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A mimeographed transcript of the broadcast, November 20, by Clarence Pickett and Errol Elliott, is available free. Write either the Five Years Meeting of Friends, 101 South 8th Street, Richmond, Indiana, or the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

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Effie McAfee has sold her Purchase home where she spent so many happy years, and after spending the summer in various places, among them the Yearly Meeting at Silver Bay, she is now making her home in Oregon, where she can be reached, in care of her daughter Nancy: Mrs. Floyd Emmons, 1180 North 24th Street, Salem, Oregon.

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A "World Peace Center" is being constructed in Hiroshima, Japan, on the site of the ancient Hiroshima castle, a militant center destroyed by the atom bomb. The new peace center will include learning, research, and peace propaganda, according to Floyd Schmoe who attended the ground-breaking ceremonies of the Hiroshima Peace Association.

* * * *

White's Institute near Wabash, Indiana, has developed a "Thirty-five Point Club" to which the boys and girls may belong by meeting certain tests. This club was recently awarded a trip to Quaker Haven for an outing. Peyton

Harris, who gave long years of service to White's Institute, died recently, leaving a memorial of appreciation by many boys who had been under his guidance.

* * * *

Recently in Bangkok, Siam, more Friends met each other than ever before in that city. During the Y.M.C.A. Leaders Training Conference held in Bangkok this past August, Iwao Ayusawa, a Japanese Friend; Ranjit Mohan Chetsingh, an Indian Friend; Tony and Airene Gilpin with their three daughters, British Friends; and Floyd, Mary and Margaret Anne Wilson, American Friends, swelled the number of the Friends to ten at one meeting.

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H. Clark Bedford, former president of William Penn College and minister of First Friends Meeting, Richmond, Indiana, was given the honorary degree, Doctor of Divinity, by Houghton College, New York, where he was Founders Day speaker. He has also given a series of talks in the "School of Religious Living" conducted by the Addison County Ministerial Association, Vermont. He is living at Middlebury, Vermont.

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Keith Parr, minister of Mooresville, Indiana, Friends Meeting, has been active in cooperation with ministers of other Mooresville churches in preventing a "carnival Sunday" program by the American Legion which would claim the interest of children and young people for the full day. This was only one of other community needs which they have tackled. The response of the churches has resulted in positive as well as preventative measures.

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For the first time in the history of White's Institute, Wabash, Indiana, the ninth and tenth grade pupils are attending high school on their campus. School opened September 13, 1949, with thirty-five pupils. Their subjects are the same as for the other high schools of the County. They will compete in the county high school tourney of soft ball. Robert M. Curlless is superintendent of White's Institute which was founded and is directed by Friends.

* * * *

Gynedd Friends Meeting, where ancestors of Abraham Lincoln and the mother of Daniel Boone were married, celebrated its 250th anniversary on October 15-16. Founded by Welsh colonists about twenty miles north of Philadelphia, near what is now North Wales,

the first house of worship was a log cabin, the second, in 1712, a commodious stone structure. This was replaced by the present meetinghouse, built in 1823, and unchanged except for a First Day School wing added last year.

* * * *

Kenneth Meyers, recently called to the pastorate of Paoli, Indiana, Friends Meeting, has started a vigorous program of community service for boys. When some cases of juvenile delinquency occurred in the community he issued a call for all boys interested in scouting to come to his home. Expecting a dozen or less to come as a nucleus, he was pleasantly and overwhelmingly surprised to have fifty-six boys call on the suggested date. Later, seventy lads met in the Friends meetinghouse with Kenneth Meyers and the district Boy Scout executive to plan scouting with three age levels, including "sub-cubs."

Friendly Fellowship

PUEBLO, COLORADO, Quarterly Meeting reports the following pastoral changes: To Colorado Springs, Ernest and Louise Thompson from Idaho; Paonia, Dean and Charlotte Oglevie; Pueblo, Richard and Ruth Brown. T. Clio Brown is now fully engaged in his work as superintendent of Nebraska Yearly Meeting. The dedication of the new church building at Pueblo marked the culmination of his services as pastor of that Meeting.

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SPRINGDALE, IOWA, Quarterly Meeting convened at Buffalo, Iowa, on November 5, with Taylor Guthrie bringing a message. Stewardship was stressed in the worship hour. Gerald Dillon spoke helpfully on tithing. Clara Bierman and Marjorie Wolfe brought a splendid report of the Christian Education Conference held in Oskaloosa, November 1-3. Hilda Grossklaus, superintendent of young people's work, spoke at their meeting on Sunday evening at Buffalo. The young people of West Branch led an informal discussion on Christian occupations. Friends living in Springdale Quarter were blessed by the Service Committee Conference held in West Branch in October, with its first-hand contact with the leaders.

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HIGH POINT, NORTH CAROLINA—Deep River Quarterly Meeting is fortunate in having its five Meetings located within a radius of two to seven miles from High Point, North Carolina. Hence the training school for Christian leadership held at Central meetinghouse in High Point for six sessions on alternate evenings, October 16-27, was well attended.

Total number of individuals present was 115, with not less than fourteen at every session. Hiram Hilty of Guilford College taught a class on "The Prophets and Their Message"; Esta Haworth, a class on Story Telling; and Dean Stella Ward, of Greensboro College for Women, led a class on Drama in Religious Education. Thirty-one credit cards were issued. The gathering was stimulating and refreshing.

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CHICAGO, ILLINOIS—On Sunday, October 16, Rally Day was observed in Chicago Friends Sunday school at 108th Street and Artesian Avenue. Dora Hollingsworth, retiring superintendent, introduced the officers for the coming year: Irma S. Kimmel, superintendent; Walter Bibler, assistant superintendent; Alice Reese, secretary; Frank Hollingsworth, treasurer; Pauline Pritchard, pianist; Emily Jane Hollingsworth, assistant pianist. This was followed by a dedicatory service, remarks and prayer by the pastor, Russell E. Rees. The exercises were closed with a song by the children. Following the period of silence, music was furnished by the ladies trio and the pastor spoke on "Builders." A custom has been instituted in the worship service of having an Elder, one of the young people, and the two ministers in the pulpit the first Sunday of each month.

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GREENSBORO, NORTH CAROLINA—Members of the Golden Autumn Club of Greensboro, North Carolina, were guests at a dinner meeting on November 8 in the meetinghouse. The dining room was decorated with yellow candles, ivy and chrysanthemums, and five younger girls, "Lamplighters," wearing old-fashioned dresses, assisted in serving. At the roll call, members of the Club were invited to make a response, and gave interesting incidents of early school days, one of them reading from McGuffey's Reader. Approximately ninety persons attended, including fifteen members of the Club. Music was furnished by Beatrice Folger, Kenneth Ross, and the Welch Trio, and Herschel Folger, toastmaster, led the group in singing old songs. The entertainment was under the direction of Blanche D. and A. K. Moore and Lena W. Mendenhall.

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VALTON, WISCONSIN — Winneshiek Quarterly Meeting was held at Valton, Wisconsin, October 28-30, with a good attendance from the Meetings of the Quarter. Willis and Nora Craven, who have retired from Valton Meeting for reasons of health, were greatly missed, but the coming of Eber and Martina Hobson is anticipated. Lowell Rasmusen and wife, new pastors at Sturgeon

Bay Meeting, were present, as was new Yearly Meeting superintendent Kenneth Eichenberger. Naomi Olden, pastor of Hesper, was in charge of young people's meeting Sunday afternoon. All ministers present brought message and Kenneth Eichenberger spoke both Sunday morning and Sunday evening, as well as Friday evening. Eber Hobson spoke at Ministry and Oversight. A time of fellowship was enjoyed when meals were served in the basement. Hesper meetinghouse undergoing repairs and a new car has been laid.

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INDIANA YEARLY MEETING — There were 508 registrations from fifty-four Meetings at the fall conference of United Society of Friends Women, Indiana Yearly Meeting on October 1-4 at First Friends, Richmond. Special music was furnished by Dublin Friends and a playlet was given by the Fortain City Society. Helen Ford, late in the African field, told of the growth of the work there, of the willingness of natives from different tribes to work together, eagerness for Bible instruction, and of expanding educational and medical work. Jefferson Ford spoke briefly, as did Merle Davis. Charles Scott and Edward Linton told of the need for a new church at Farr's Chapel in Tennessee. Members there are giving sacrificially of time and limited means. An offering of \$851.20 in cash and pledges was taken. Gifts amounting to over \$7,000 from 1,913 members in 48 Societies were reported. It was hoped that all of the 3,000 resident women Friends members in Indiana will become a part of the Society of Friends Women.

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EVANSTON, ILLINOIS—Evanston, Illinois, Friends have experienced something of the intervisitation of early Friends, in the presence of William and Florence Reagan, October 2-9, when they visited in homes and met with groups, worshiped, and faced crucial issues confronting Friends today. They thought that emerged was the sense that only God's voice within is an adequate guide. In preparation for the visit, many had read *The Audacity of Faith* by Allan Hunter, calling men beyond self-centered ease where true freedom is achieved in total dedication to the will of God. Two meetings were held at the meetinghouse, beginning with a potluck dinner meeting on Sunday. An evening meeting was held with Sunday School leaders and Ministers and Counsel members, in which responsibilities for younger Friends and new Friends were discussed. Perhaps the most significant aspect of the work was the leadership William Reagan gave

youth groups, the high school group having an over-night camp session. A session with older young friends was held Sunday evening.

In the Larger Circle

All of the denominations that are members of the Federal Council of Churches have approved the formation of the National Council of Churches, and seven of the eight interdenominational agencies have approved. Only the Foreign Missions Conference failed to approve. At the end of ten years of study and planning, the National Council of Churches will be established in a constituting convention in 1950.

* * * *

The Christian Rural Overseas Program, C.R.O.P., is aiming at 3500 cards of farm commodities for the needy abroad during the present year. Friends of the Five Years Meeting are operating through organization and field work.

From Our Readers

ON SPEAKING IN MEETING

Editor, THE AMERICAN FRIEND:

I was for a long time shy of speaking in Meeting, although I often felt that I wished to do so. One morning I almost broke the silence, but finally gave up. At the end of the Meeting a dear old Quaker gentleman who had sat next me asked me kindly, "Why did thee not share thy message with us this morning?" I smiled back at him and asked, "How did thee know I wished to do so?" To this he replied, "I felt thy heart beating against the back of our seat. Thee must never again fail to share a message that comes to thee so strongly. Such a message if not shared becomes a burden on thy heart and mind, and keeps other helpful messages from being given."

From a Concerned Friend

AS BETWEEN COASTS

November 8, 1949

Editor, THE AMERICAN FRIEND:

I was much amused by the note in *Friendly Life*, October 27. I have lived in Berkeley for over thirty years and assure you that there is nothing regular or perfect about California. It doesn't usually rain during the summer months (as it does in Florida) but if conditions are right a storm may drift in. No San Franciscian, however, would worry much about such a rain, not enough to own a raincoat or overcoat. He would feel silly. Easterners and newcomers

seem to think our climate meets specifications. It doesn't any more than that of the Atlantic coast. They have just had a prolonged drought, I understand, and excessive heat. We usually have the drought but we don't call it that because it is usual. Once when in Munich it snowed in September and our hosts apologized and said it was most unusual, I assured them that unusual weather was the only kind we had in California. There are so many mountains that we have many little valleys and pockets and the climate may differ.

Don't read "Booster Literature," and if you do don't believe it. I've read Florida booster literature and spent two different winters in that perfect state, once had a storm where the temperatures dropped from over 100 to 38 degrees in about twelve hours. Climates are not static but unpredictable.

MARY JANE E. FERGUSON

Box 1716
Carmel, California

INSTEAD OF PRISONS?

Editor, THE AMERICAN FRIEND:

As inmates in Federal prison we non-registrants to the draft who have had the opportunity to read the August 18 issue of THE AMERICAN FRIEND are quite interested in A. G. Frazer's review of prison reform as related to Quakers. As one conscientious objector in prison I wish to speak to the reference about new "concern" for prison reform that has arisen among some Friends and other pacifists because of their more recent confinements in penal institutions. The following thoughts I believe are expressive as to the outlook of many C. O.'s who are or have been in prison.

Many of us are no longer interested in prison "reform" as such. From our meager experience and knowledge of penal institutions in this country we

have become convinced that they are no longer justifiable in human society. If we did deem prisons necessary we could soon point out many places where they can be vastly improved in the light of modern penology. To expect us to reform a prison system, however, would be similar to asking a pacifist to improve a standing army.

We see that prisons do not actually accomplish the purposes for which they are built. Prison confinement does not eradicate crime. True, through confinement some extra mean criminals may be deterred temporarily from crime, but the roots of anti-social behavior are found not in these individuals alone but in every one of us. Some crime may be prevented through fear of punishment, but to create that fear in the human mind is the very opposite of creating love and social good will.

If we are impelled by a vision of the potential unity of all men on a divine level, we shall gladly lose the fear of being disadvantaged in our own rights by the less "righteous" behavior of members around us. Prison, though it may modify a man outwardly, even forcing him to accept the social mould, can never reform a man inwardly. Real transformation comes from the inward willingness of the human mind as it responds to divine and human love that envelopes it—never from a will forced from without.

Our faith in this power of love to overcome evil, rooted in our own religious experiences, has caused us to lose respect for the human institution of prison. This faith makes us "concerned" about prisons, the individuals in them, but it leads us to seek other ways of treating those who do evil.

Sincerely,
Leland R. Standing

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BIRTHS

BOWER—To Bernell and Minnie Ellen Bower in Muscatine, Iowa, Ninth Month, Twenty-third, a daughter, Darlene Ellen.

DAUT—To Glenn and Anna May Daut in Davenport, Iowa, Eleventh Month, Third, a daughter, Glenna Edith.

DURR—To Larry and Betty Jo Vogus Durr of Russiaville, Indiana, a son, Larry Joe, on July 8.

HADLEY—To Corwin and Thelma Johnson Hadley of New Providence, Iowa, a daughter, Marcia Ann, on October 12.

MILLS—To Millard, Jr., and Carol Mills in Muscatine, Iowa, Ninth Month, Second, a daughter, Deborah Louise.

NICHOLSON—To John and Berthamay Pearson Nicholson a son, Allen Francis, on September 4, at Locust Valley, New York.

PETERS—To Charles and Christine Peters a daughter, Charlene Eleanor, on October 21, at Worcester, Massachusetts.

STELLRECHT—To Sam and Louise Stellrecht in Battle Creek, Michigan, Eleventh Month, Eighth, a daughter, Ann Elizabeth.

TATUM—To Lawrence and Virginia Henning Tatum of New Providence, Iowa, a daughter, Nancy Elaine, on July 31.

WEINMAN—To Vern and Ruth Street Weinman a son, William Harold, on November 2, at Hesper, Iowa.

WHITE—To Orville and Louise White of Hesper, Iowa, a daughter, Betsey Ann, on October 1.

YOUNG—To Stephen and Alice Chance Young of New Providence, Iowa, a daughter, Karen Ann, on August 23.

MARRIAGES

CARTER-KINTNER—Fanny Kintner to Lee Edwin Carter, of the Russiaville, Indiana, Meeting, on September 18, at the home of the bride in Greentown, Indiana, with Elzia Weimer officiating.

CARTER-LOUTHAIN—Joanne Louthain to Orville Carter at Popular Grove E.U.B. Church on September 25, with Noah Knepp officiating. The groom is a member of the Russiaville, Indiana, Friends Meeting.

DEATHS

CAREY—Anna McPherson Farr Carey on November 8, at the home of her son, in Chicago, Illinois, aged eighty-six years. She was a native of Oskaloosa, Iowa, attended Penn Academy and Penn College. With her husband, Gilbert L. Farr, she spent twelve years in missionary work in Jamaica. She was active in the Women's Missionary Union and served as pastor of several Meetings of Wilmington Yearly Meeting. Following the death of Gilbert Farr, she was united in marriage with Arthur L. Carey of Hillsboro, Ohio, who also preceded her in death. She is survived by Wendell G. Farr, Oskaloosa; Willard H. Farr, Chicago; Laurence M. Farr, Willows, California; and

Carey S. Farr, Freeport, Illinois; thirteen grandchildren and thirteen great-grandchildren. Services at Oskaloosa were conducted by Lela E. Gordon, with burial in Forest Cemetery.

HENDRICKSON—Everett E. Hendrickson in Russiaville, Indiana, on October 31, aged seventy-five years. He was a retired farmer and business man. He was united in marriage with Ora Conrad, to which union a son, Roy, was born, both of whom preceded him in death. He was later married to June Clark who survives, as does the daughter-in-law, Helen Gordon Hendrickson, and two grandchildren, Gene and Donna, all of Russiaville. He also leaves four sisters and three brothers. He was a member of the Russiaville Friends Church where services were held with the pastor, William Wagner, Jr., in charge. Burial was in Russiaville Cemetery.

PEARSON—Dr. Herbert R. Pearson, near West Milton, Ohio, on September 25, aged eighty-one years. He was the son of William and Mahala Pearson, a birthright Friend, and attended Earlham College and Baltimore Medical College. His entire professional career was spent in the community in which he was born, where he was not only a

leading doctor, but president of the bank, clerk of the School Board, and occupied many positions of trust in home Meeting and Indiana Yearly Meeting. His counsel was often sought for he had a discerning mind in appraisal of values. In 1894, he was united in marriage with Elizabeth Thomas, whom he was devoted during a period of invalidism but who survives him. He also leaves a daughter, Mrs. Dona Kinsey of Detroit; his son and partner, Dr. Ernest Pearson, three grandchildren, and four great grandchildren. Services were held in West Milton meetinghouse, where his pastor, Everett Chapman, was assisted by John Compton and Fred E. Smith.

WHITE—Belle P. White, unexpectedly, following a short illness, on October 24, at McCain, North Carolina. She was the daughter of the late Charles Herndon and Martha Winslow White of Belvidere. She attended Belvidere Academy and Guilford College, and taught school in northeastern North Carolina and southern Virginia. In her later years she was employed in a North Carolina sanatorium where her unselfish spirit will live on. Surviving are three sisters, Mrs. B. F. Babb of Ivor, Virginia; Mrs. D. B. Walston of Hickory, Virginia, and

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Correspondence — Conferences Invited

ISAAC E. WOODARD, President

WILLIAM C. DENNIS, Counsel

Mrs. George W. Bradshaw of Raleigh, North Carolina, and several nieces and nephews. Services were conducted at Piney Woods where she was a lifelong member, with Carl Yow, Bertha V. S. White and Elizabeth White in charge.

WINSLOW—Addie J. Winslow, wife of Charles S. Winslow, at Rushville, Indiana, on November 10, aged eighty-seven years. She was a native of Rush county, the daughter of John B. and Mary E. Coble Bentley, and was a member of the Friends Church. Surviving are the husband; four children, Grace Doherty at Western Springs, Illinois; Howard of near Carthage; Edwin Fay and Charles Donald Winslow of Indianapolis; two sisters, Mrs. Frank Binford of near Dunreith, and Miss Susie Bentley of Carthage; fourteen grandchildren, and four great grandchildren. Services were conducted in Carthage with Homer Biddlecum of Richmond in charge, assisted by Zona White of Charlottesville. Burial was in Walnut Ridge cemetery.

YOUTH WORK WANTED

A Friend, with wife and children, trained in youth work and with experience and references seeks a place of service among Friends. Write, care of THE AMERICAN FRIEND, Box JE.

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Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone Trowbridge 6-6883 or Trowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1403 Maple Avenue, Evanston, Ill., phone University 4-8511.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m.; C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 9:45 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735. Herbert Pettengill, Pastor.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartman Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m.. George H. Moore, Minister. Richmond 78406.

MIAMI, FLORIDA

Friends Meeting, 127 N. E. First Avenue, elevator to third floor. Worship, First day at 3:00 p.m.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 4448 Washburn Avenue, So., Phone WH. 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meeting for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October through April, each Sunday at 11:00 a. m.

OVERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

PASADENA, CALIFORNIA

First Friends Church: Temporary location—Lamb Mortuary, 415 East Orange Grove Avenue; 11:00 a.m., Meeting for Worship; 9:45 a.m., Church School, Orange Grove Friends meetinghouse; 6:30 p.m., youth group; Mid-week Service, 7:00 p.m.; Elmer Howard Brown, minister, phone Sy. 6-3372.

PITTSBURG, PENNSYLVANIA

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, Kenwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 436 E. 3rd Street (rear). First Day at 11 a.m. Clerk: Ferner Nuhn, 605 East 4th Street.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.

BUCK HILL BULLETIN

Many readers of this column are, no doubt, familiar with Rudyard Kipling's lilting lines "If You're Off to Philadelphia." We wonder how many recall the rich praises this poet heaped on Pennsylvania, when in the same poem he said:

"I pledge my word you'll find
the pleasant land behind

Unaltered since Red Jacket
rode that way.

Still the pine woods scent the
noon, still the catbird sings
his tune,

Still autumn sets the maple
forest blazing.

Still the grapevine through
the dusk flings her soul-
compelling musk,

Still the fireflies in the corn
make night amazing."

These glories of nature, and
many more, are found in abun-
dant at

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"The things that truly last when
men and times have passed,
They're all in Pennsylvania this
morning!"

—KIPLING



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